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## **Collective memory and ethnic discrimination in Soe Tjen Marching's *Dari Dalam Kubur: A genetic structuralism analysis***

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### **ABSTRACT**

Soe Tjen Marching's *Dari Dalam Kubur* portrays the experiences of survivors of the 1965 tragedy and the ethnic discrimination faced by Chinese Indonesians. Focusing on trauma and memory, this study examines how the novel represents survivors' collective memory and state-driven discrimination through the lens of Lucien Goldmann's genetic structuralism. Using qualitative textual analysis, the study reveals a persistent tension between remembering and forgetting, reflecting the enforced silence imposed on survivors. Discrimination against Chinese Indonesians is depicted as systematic oppression reinforced through social and institutional segregation. The findings demonstrate how literary narratives function as sites of collective memory by establishing homological relationships between textual structures and socio-historical realities. The study concludes that *Dari Dalam Kubur* articulates a collective worldview in which memory operates as a form of resistance and identity functions as a source of dignity.

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### **INTRODUCTION**

The 1965 tragedy remains one of the most violent and consequential events in Indonesian history, marked by mass killings, arbitrary detention, and enduring social stigma experienced by survivors and their families. Beyond physical violence, the tragedy involved a systematic effort by the New Order regime to erase collective memory through the control of official narratives, the silencing of victims' testimonies, and the restriction of public discourse. As a result, alternative

interpretations of the past were marginalized, compelling survivors to live under conditions of enforced silence and historical erasure (Adiliya, 2022).

In addition to political repression, the aftermath of the 1965 events intensified ethnic discrimination against Chinese Indonesians, a community that had long occupied an ambiguous position within Indonesian society. Under the New Order regime, Chinese Indonesians were forced to adopt Indonesianized names, prohibited from practicing cultural traditions, and subjected to persistent political suspicion (Bevins, 2025). These policies entrenched a form of state-driven racialization in which political repression and ethnic discrimination mutually reinforced one another. This condition aligns with Suryadinata's (1999) observation that New Order policies systematically suppressed Chinese identity through forced assimilation and discriminatory political labelling.

Although the 1965 tragedy has been widely examined in historical, political, and sociological studies, scholarly attention to the representation of survivors' collective memory in literary texts remains limited, particularly concerning the intersection between political repression and ethnic discrimination against Chinese Indonesians. Existing studies tend to prioritize state violence, ideological conflict, or institutional oppression. At the same time, the subjective experiences of survivors shaped by trauma, silence, and intergenerational stigma are often underrepresented in literary analysis. Consequently, literature's role in articulating suppressed memories and marginalized perspectives has not been sufficiently explored.

This study addresses this gap by examining Soe Tjen Marching's *Dari Dalam Kubur* as a literary text that represents both the collective memory of survivors of the 1965 tragedy and the lived experiences of ethnic discrimination faced by Chinese Indonesians (Ikhwan, 2019). Literature is approached not merely as an aesthetic artifact, but as a symbolic space in which silenced histories and marginalized voices are articulated beyond official state narratives. Through narrative, characterization, and memory work, the novel offers an alternative mode of historical engagement that foregrounds experiences excluded from dominant discourse (Hanifah, 2022).

To analyze these representations, this study employs Lucien Goldmann's genetic structuralism, which conceptualizes literary works as expressions of a group's collective consciousness shaped by specific socio-historical conditions. This theoretical framework enables an examination of how trauma, political repression, and ethnic discrimination are embedded within the novel's narrative structure, characterization, and system of values (Herlambang, 2025). Genetic structuralism is particularly relevant because it allows the identification of homology between the internal structure of the literary text and the external social realities experienced by marginalized groups in post-1965 Indonesia (Ricoeur, 2004).

Accordingly, this study seeks to address the following research questions:

- (1) How is the collective memory of the 1965 tragedy constructed in *Dari Dalam Kubur?*,
- (2) How is ethnic discrimination against Chinese Indonesians represented within the narrative? and
- (3) How do these representations articulate a shared worldview shaped by historical trauma and political repression? This research contributes to literary and memory studies by demonstrating how literary texts function as sites of collective memory and symbolic resistance. By foregrounding survivors' perspectives and highlighting the intersection of political repression and ethnic discrimination, the study offers a deeper understanding of how literature challenges dominant historical narratives and preserves marginalized experiences within Indonesia's socio-historical context.

## METHOD

This study employs a descriptive qualitative research design using Lucien Goldmann's genetic structuralism as its analytical framework. This approach is particularly appropriate for examining literary texts as expressions of collective consciousness shaped by specific socio-historical conditions. In line with the objectives outlined in the Introduction, genetic structuralism enables the analysis of how collective memory, political repression, and ethnic discrimination are articulated through narrative structure, characterization, and value systems in literary works.

The material object of this research is the novel *Dari Dalam Kubur* by Soe Tjen Marching. In contrast, the formal object is the representation of the collective memory of survivors of the 1965 tragedy and the portrayal of ethnic discrimination against Chinese Indonesians as constructed within the narrative. By distinguishing between the material and formal objects, this study focuses not on the novel as an isolated literary artifact, but on its socio-historical meanings as expressed through textual representation.

Data analysis follows four interrelated stages derived from Goldmann's genetic structuralism framework. First, a textual structural analysis is conducted to identify narrative elements such as characters, conflicts, themes, and plot structures that convey experiences of trauma, repression, and marginalization. Second, a homology analysis examines the correspondence between the internal structure of the text and the broader social structure of post-1965 Indonesian society. Third, the study identifies the collective subject by examining how the narrative represents the shared consciousness of social groups affected by political repression and ethnic discrimination. Finally, a worldview interpretation elucidates the system of values, visions, and collective perspectives articulated in the novel as responses to historical trauma and structural injustice.

To ensure the validity of the analysis, source triangulation is employed by comparing primary textual data from the novel with relevant secondary sources, including academic books and peer-reviewed journal articles on the 1965 tragedy, discrimination against Chinese Indonesians, and genetic structuralism. This triangulation strengthens the interpretative process by situating textual findings within established scholarly debates and socio-historical contexts.

This study is limited to textual analysis and does not incorporate interviews or empirical data from survivors of the 1965 tragedy. Consequently, the findings are interpretative in nature and rely on representations constructed within the literary text. Nevertheless, the methodological framework provides a systematic and theoretically grounded means of analyzing how collective memory and ethnic discrimination are represented in *Dari Dalam Kubur*, in accordance with the research objectives of this study.

## RESULTS AND DISCUSSION

This section presents the study's findings through a genetic structuralist analysis of *Dari Dalam Kubur*. The discussion addresses the construction of collective memory, the representation of ethnic discrimination against Chinese Indonesians, and the articulation of a shared worldview shaped by historical trauma. Following Goldmann's framework, the analysis proceeds through an examination of the novel's textual structure, its homology with post-1965 social conditions, and the worldview embedded in the narrative.

### *Textual Structure and Narrative Construction*

The narrative structure of *Dari Dalam Kubur* is organized around the interplay between personal experience, historical testimony, and collective memory, reflecting the socio-historical conditions faced by survivors of the 1965 tragedy and Chinese Indonesians. Through this structure, the novel represents trauma and discrimination not as isolated individual experiences but as shared conditions shaped by systemic repression. The characters are portrayed as navigating a fundamental tension between remembering and forgetting: remembering becomes an act that risks psychological suffering, while forgetting enables survival at the cost of identity and historical awareness. Consequently, silence is depicted as a survival strategy, whereas memory is framed as a moral response to injustice.

To illustrate how the novel's textual structure articulates collective memory and trauma, selected quotations from *Dari Dalam Kubur* are presented in Table 1. The table highlights key narrative passages and analyzes them in relation to their thematic significance and theoretical implications. Each quotation is examined to demonstrate how personal experiences, silence, and remembrance are structured within the text,

and how these elements reflect the collective consciousness of survivors, in accordance with Goldmann’s concept of genetic structuralism.

**Table 1. Textual structure and narrative construction of collective memory**

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
1.	The survivor’s reflection on rape and deprivation illustrates the psychological dilemma between remembering and forgetting, where memory simultaneously preserves dignity and prolongs suffering (Marching, 2020:285).	Trauma produces tension between remembering and forgetting	Collective subject
2.	The contrast between Ira and Katon reflects two opposing orientations toward knowledge and memory. Ira preserves books as an ethical inheritance tied to her mother’s legacy, while Katon initially dismisses literature—particularly <i>Bumi Manusia</i> by Pramoedya Ananta Toer—in favor of academic achievement and material success. His later desire to return to the novel signals a belated awareness of the critical and moral imagination he once rejected, revealing a shift in consciousness shaped by changing social reflection (Marching, 2020:481).	Conflict between pragmatic self-interest and the preservation of intellectual and ethical memory.	Collective consciousness
3.	Katon’s desire to confront the past emerges only after prolonged avoidance and irreversible loss. His belated willingness to listen underscores how historical awareness is formed too late, once the transmission of lived experience has already been severed by silence and time (Marching, 2020:483).	Belated awakening to suppressed historical memory.	Collective consciousness
4.	Katon’s realization reveals that the peace he constructed through indifference is inherently illusory. By suppressing historical awareness in favor of personal comfort, he erases part of himself and betrays both personal and collective memory. This moment underscores how silence and forgetting sustain injustice while appearing to offer stability (Marching, 2020:501).	Illusory peace produced by indifference and historical amnesia.	Worldview
5.	Katon comes to recognize that his personal history, marked by suffering and proximity to political violence, holds profound historical significance that he previously	Recognition of suppressed historical experience as more meaningful than	Collective consciousness

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sought to suppress. His present sense of emptiness exposes how comfort achieved through forgetting renders him complicit in the repetition of injustice, producing a deep moral rupture rooted in self-negation and historical denial (Marching, 2020:505).	present comfort.
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Table 1 demonstrates how the narrative structure of *Dari Dalam Kubur* organizes personal experiences of trauma into a collective pattern of memory shaped by repression and silence. The selected narrative moments reveal a recurring tension between remembering and forgetting, in which memory functions simultaneously as a source of ethical resistance and psychological suffering. Characters such as Ira and Katon embody contrasting orientations toward historical consciousness, illustrating how individual responses to trauma are structured by broader social conditions rather than personal disposition alone.

From the perspective of Goldmann's genetic structuralism, these narrative patterns reflect the emergence of a *collective subject* whose consciousness is formed through shared historical constraints. The characters' struggles are homologous with the social reality of post-1965 Indonesia, where remembering the past entails moral responsibility but also social risk. In this sense, the novel's textual structure mirrors the worldview of marginalized groups whose historical awareness is shaped by repression, delayed recognition, and enforced silence.

Similar findings have been observed in studies of post-authoritarian and trauma narratives, which argue that literature often serves as a medium through which suppressed collective memories are articulated (Assmann, 2011; Huyssen, 2003). In the Indonesian context, previous scholarship has likewise shown that narratives of the 1965 tragedy frequently construct memory as a site of ethical struggle rather than resolution. Thus, the patterns identified in Table 1 position *Dari Dalam Kubur* within a broader tradition of literary works that transform individual suffering into collective historical consciousness. This indicates that the roles of characters and characterization in literary works are intended to portray traits and behaviors closely related to psychological states and lived experiences. In *Dari Dalam Kubur*, characterization functions as a narrative mechanism through which individual psychological conflicts are transformed into expressions of collective trauma and memory (Ismawati et.al, 2023).

### ***Homology Between Narrative and Social Structure***

The narrative structure of *Dari Dalam Kubur* demonstrates a clear homology with post-1965 Indonesian social realities. Under the New Order regime, survivors of the 1965 tragedy were systematically positioned as "defective citizens," whose access to

education, employment, and civil rights was restricted through political labeling and bureaucratic control. This social condition is reflected in the novel's portrayal of marginalized characters, whose lived experiences mirror the structural exclusion imposed by state power, thereby illustrating Goldmann's concept of homology between literary structure and social structure (Rossa, 2017; Rossa, 2025).

To demonstrate the homological relationship between the novel's narrative structure and post-1965 social realities, Table 2 presents selected textual excerpts from *Dari Dalam Kubur* that reflect patterns of political labeling, social exclusion, and state-driven discrimination. These excerpts are analyzed to show how the characters' experiences within the narrative correspond to the broader structures of marginalization imposed under the New Order regime, in accordance with Goldmann's framework of genetic structuralism.

**Table 2 - Homology between narrative structure and post-1965 social conditions**

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
1.	The naming practice imposed on Katon reveals how ethnic identity is strategically negotiated to survive within a discriminatory social structure. The choice of a non-Chinese-sounding name and private schooling reflects an internalized response to systemic stigma, where economic sacrifice becomes a means of protection from everyday humiliation. Language and naming thus function as sites of social struggle, exposing how exclusionary structures shape identity formation from childhood (Marching, 2024:32).	Strategic negotiation of ethnic identity under systemic discrimination.	Worldview
2.	Katon's growing awareness of his ethnic identity is shaped less by personal choice than by repeated social labeling and bureaucratic exclusion. Administrative obstacles and public categorization gradually solidify an identity imposed from outside, revealing how institutional practices and everyday discourse define belonging and exclusion. This process demonstrates how identity is structurally produced through sustained social pressure rather than self-identification (Marching, 2024:35).	Identity formation shaped by external labeling and institutional exclusion.	Collective consciousness
3.	This episode exposes how ethnic hostility operates through everyday public spaces, where verbal abuse is collectively normalized and reinforced. The casual participation of bystanders reveals how discrimination functions not as isolated acts, but	Normalization of ethnic hostility through everyday social interaction.	Collective consciousness

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as a shared social practice that legitimizes humiliation and exclusion. Such moments demonstrate how violence against minorities is sustained through routine language and communal consent rather than overt state force alone (Marching, 2024:140).

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Table 2 demonstrates how the narrative structure of *Dari Dalam Kubur* constructs ethnic identity as a product of sustained institutional labeling and everyday social exclusion rather than individual self-definition. The selected narrative moments reveal recurring mechanisms of discrimination—such as naming practices, bureaucratic categorization, and normalized hostility in public spaces—that collectively shape the characters' lived experiences. These episodes show that ethnic marginalization operates not only through overt state violence but also through routine administrative procedures and social interactions that regulate belonging and exclusion.

Interpreted through Goldmann's genetic structuralism, these narrative patterns reveal a clear homology between the novel's textual structure and post-1965 Indonesian social realities. The characters' experiences reflect the worldview of a collective subject formed under the New Order regime, in which political power systematically classified Chinese Indonesians as suspect or deficient citizens. The novel's emphasis on externally imposed identity aligns with Goldmann's argument that literary structures articulate collective consciousness shaped by historical and structural constraints rather than personal choice.

Comparable arguments appear in international literary studies on Chinese Indonesian identity, which emphasize that literature often functions as a critical space for negotiating belonging, memory, and marginalization. Scholars such as Hoon (2008) and Suryadinata (2017) have shown that Chinese Indonesian narratives frequently depict identity as contingent upon state policies, racialized discourse, and historical trauma. Similarly, literary analyses by Chan (2015) and Heryanto (2006) highlight how cultural texts transform experiences of exclusion into shared historical awareness. In this sense, *Dari Dalam Kubur* participates in a broader transnational discourse on minority identity, demonstrating how literature mediates collective memory and social structure through narrative form.

### ***Worldview of Collective Memory and Resistance***

The novel articulates its narrative not from an individual perspective but through a dual collective consciousness that encompasses survivors of the 1965 tragedy and the Chinese Indonesian community. Rather than functioning as autonomous subjects, the characters embody collective voices that have long been

silenced within Indonesia's official historical discourse. Through this shared perspective, *Dari Dalam Kubur* constructs a worldview shaped by historical trauma, political repression, and ethnic marginalization, reflecting a collective understanding of reality formed under conditions of structural injustice.

To illustrate how this collective worldview is articulated through the narrative, Table 3 presents selected textual excerpts from *Dari Dalam Kubur* that express the shared consciousness of survivors of the 1965 tragedy and Chinese Indonesians. These excerpts are analyzed to demonstrate how the characters function as representatives of a collective subject and how their perspectives reflect a worldview shaped by historical trauma, political repression, and ethnic discrimination, in accordance with Goldmann's genetic structuralism.

**Table 3 - Representation of the collective subject in *Dari Dalam Kubur***

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
1.	This reflection reveals a social order in which violence and injustice are sustained through calculated intimidation and selective oppression. Peace is defined not by justice, but by an awareness of power hierarchies that dictate who can be harmed without consequence. The persistence of poverty and suffering thus appears as a structural condition, exposing a society where exploitation is normalized and moral order is inverted (Marching, 2020:102).	Peace constructed through selective oppression and normalized injustice.	Worldview
2.	This episode exposes how institutional authority transforms religious and legal norms into mechanisms of exclusion and suffering. By denying the possibility of marriage while simultaneously enforcing moral regulation, these institutions create a structural contradiction that criminalizes intimacy and punishes difference. The resulting condition reveals how systems meant to ensure order instead reproduce oppression and moral hypocrisy (Marching, 2020:127).	Institutionalized contradiction that turns moral regulation into a tool of exclusion.	Worldview
3.	This passage critiques the moral inversion through which poverty is criminalized while large-scale violence by powerful historical figures is legitimized and celebrated. The glorification of colonial perpetrators—such as Christopher Columbus—reveals how	Moral inversion that criminalizes poverty while glorifying structural violence.	Worldview

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
	dominant historical narratives erase the suffering of victims and normalize systemic brutality. Such selective remembrance exposes history as an ideological construct that preserves power by disguising violence as heroism (Marching, 2020:144–145).		
4.	This episode exposes how sexual violence against Chinese Indonesian women is met with denial, victim-blaming, and moral degradation, even when acts are publicly reported. The murder of Ita Martadinata Haryono and the dismissal of testimonies about mass rape reveal a social climate in which speaking truth is punished and virtue is delegitimized. Such responses demonstrate how structural violence is sustained through misogyny, ethnic prejudice, and enforced silence during periods of political crisis under Suharto (Marching, 2020:148–149).	Silencing and moral discrediting of victims and witnesses of sexual violence.	Collective consciousness
5.	This passage reveals independence not as a moment of collective celebration, but as a precarious and fearful process shaped by violence, censorship, and uncertainty. The gap between later nationalist representations—often centered on figures such as Soekarno—and lived experience exposes how historical memory is retrospectively simplified, obscuring the anxiety and confusion felt by ordinary people. Independence thus emerges as an unstable historical condition, understood unevenly and constrained by ongoing threats rather than immediate liberation (Marching, 2020:212).	Discrepancy between official nationalist narratives and lived experiences of independence.	Worldview
6.	This passage frames racial classification as a deliberate social engineering project modeled on selective breeding. By spatially grouping and regulating intimate relations, authority transforms ethnic identity into a controllable category, making segregation and violence administratively efficient. The analogy exposes how dehumanization operates structurally, reducing people to objects that	Racial categorization as a tool of social engineering and dehumanization.	Worldview

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
	can be managed, separated, and removed according to political interests (Marching, 2020:234).		
7.	This passage illustrates the structural positioning of Chinese Indonesians as intermediaries within a colonial hierarchy that exposed them to dual vulnerability. While they functioned as administrative and economic go-betweens under the Dutch colonial government, they became the most visible targets of popular resentment. After the colonial withdrawal, this intermediary role turned into a source of heightened risk, revealing how historically produced social positions continue to generate violence beyond regime change (Marching, 2020:237).	Intermediary social position that produces enduring vulnerability and scapegoating.	Collective consciousness

Table 3 demonstrates how *Dari Dalam Kubur* articulates a worldview grounded in collective memory and resistance rather than individual moral judgment. The selected narrative moments reveal a recurring inversion of ethical values, in which injustice, violence, and exclusion are normalized through institutional authority, dominant historical narratives, and social silence. Peace, independence, and moral order are repeatedly exposed as ideological constructs that conceal structural violence and legitimize suffering, particularly against marginalized groups such as Chinese Indonesians and women.

Interpreted through Goldmann's genetic structuralism, these patterns reflect the worldview of a collective subject formed under prolonged repression and historical distortion. The characters function not as autonomous agents but as representatives of a shared consciousness shaped by fear, censorship, racial categorization, and enforced silence. This narrative structure establishes a homological relationship between textual organization and social reality, revealing how moral inversion and selective remembrance operate as mechanisms of power.

Rather than offering overt political confrontation, the novel frames resistance through acts of remembrance that challenge official historiography. By recovering silenced experiences such as sexual violence, racialized social engineering, and the precarious positioning of Chinese Indonesians, the narrative transforms memory into an ethical form of resistance. This function of memory aligns with Assmann's view that collective memory operates as a cultural mechanism through which marginalized groups preserve historical meaning and contest dominant narratives (Assmann, 2011).

Additionally, according to [Hassans \(2024\)](#), memory functions as a reconstructive process rather than a direct record of experience. In contrast, trauma emerges as a complex interaction between psychological, bodily, and environmental factors triggered by life-threatening situations and mediated by social and emotional dynamics.

**Worldview: Memory as Resistance and Identity as Dignity**

The worldview articulated in *Dari Dalam Kubur* is grounded in the understanding that memory functions as a form of resistance, while identity constitutes a source of dignity. Within the narrative, memory operates as a counterforce to historical manipulation and enforced forgetting imposed by dominant power structures. By insisting on remembrance, the novel challenges state-controlled narratives that seek to erase survivors' experiences. At the same time, identity, particularly ethnic and political identity, is presented as a non-negotiable marker of human dignity. The rejection of racialization and stigmatization reflects a collective worldview in which remembering the past and affirming identity become ethical responses to historical injustice and structural oppression.

To demonstrate how this worldview is articulated through the narrative, Table 4 presents selected textual excerpts from *Dari Dalam Kubur* that express memory as a form of resistance and identity as a source of dignity. These excerpts are analyzed to show how the novel projects a coherent worldview that reflects the collective consciousness of marginalized groups, shaped by historical trauma, political repression, and ethnic discrimination, in accordance with Goldmann's genetic structuralism.

**Table 4 - Worldview of memory, identity, and resistance in *Dari Dalam Kubur***

No	Key Narrative Moment	Analytical Focus	Genetic Structuralism Concept
I.	This passage articulates resistance as an ethical stance forged through extreme violence, humiliation, and survival. Despite sexual torture and ideological labeling, the narrator refuses surrender by grounding endurance in truth and moral struggle, reinforced by maternal memory and exemplary figures of suffering-turned-resilience such as Mahatma Gandhi, Harriet Tubman, and Jesus. Survival thus becomes a conscious act of defiance against a system that seeks to dehumanize and erase ( <a href="#">Marching, 2020:197</a> ).	Ethical resistance and survival formed through sustained violence and humiliation.	Worldview

2.	<p>Katon's recognition of shared suffering connects him to individuals he has never met, forming a symbolic community bound by historical trauma rather than personal ties. Figures such as Martin Aleida, Putu Oka Sukanta, Oei Hiem Hwie, Kingkin Rahayu, Shinta Miranda, and Nyai Ontosoroh represent a collective bound by a violent past. This shared history transforms fragmentation into solidarity, marking the emergence of resistance through collective identification and remembrance (Marching, 2020:497).</p>	<p>Transformation of historical trauma into collective solidarity and resistance.</p>	<p>Collective subject</p>
3.	<p>Through the diary, Ira gains deeper awareness of systemic injustice suffered by victims of imprisonment and torture who are denied justice. Djing Fei's insistence that humanity must be actively fought for frames resistance as a conscious ethical struggle rather than a passive ideal. This understanding positions memory and testimony as forms of moral action against a social order that continuously reproduces injustice (Marching, 2020:505).</p>	<p>Resistance to systemic injustice through memory and ethical struggle.</p>	<p>Worldview</p>

Table 4 demonstrates how *Dari Dalam Kubur* constructs memory as an ethical form of resistance and identity as a source of dignity rather than a fixed social label. The selected narrative moments reveal that resistance does not primarily take the form of overt political action, but emerges through endurance, remembrance, and moral refusal to surrender to dehumanization. Personal suffering—whether through violence, humiliation, or loss—is transformed into a collective ethical stance that affirms humanity in the face of systematic erasure. The novel's insistence on indirect remembrance reflects the nature of traumatic memory, which resists linear narration and instead emerges through fragmented and symbolic forms (Mrak, 2013).

From the perspective of Goldmann's genetic structuralism, these narrative patterns articulate a worldview shaped by the collective consciousness of marginalized groups whose identities are continuously threatened by political repression and ethnic discrimination. The characters' insistence on remembering and identifying with others who share similar histories reflects a collective subject formed through shared trauma rather than individual self-interest (Setiawati et al., 2022; Wattimena, 2009). This homological relationship between textual structure and social reality reveals how memory and identity function as structural responses to historical injustice.

By positioning remembrance as an ethical obligation and identity as an

assertion of dignity, the novel aligns with broader theoretical perspectives that view collective memory as a cultural mechanism for preserving meaning and resisting domination. As Assmann (2011) argues, cultural memory enables marginalized communities to sustain historical consciousness beyond individual experience, transforming memory into a durable form of moral resistance against dominant narratives. Within this worldview, identity is inseparable from agency and dignity. As argued in critical social theory, without self-identity individuals become stagnant and socially inert, reduced to passive elements within a broader social structure (Miah et.al., 2025). In *Dari Dalam Kubur*, the erasure of ethnic and political identity functions precisely in this way, rendering marginalized subjects vulnerable to domination and historical exclusion.

## CONCLUSION

Drawing on Lucien Goldmann's genetic structuralism, this study demonstrates that *Dari Dalam Kubur* articulates a collective consciousness shaped by the socio-historical conditions of post-1965 Indonesia. The novel's narrative structure reflects shared experiences of political repression, enforced silence, and ethnic discrimination, situating individual characters within a broader framework of collective history rather than as autonomous subjects.

The findings reveal a clear homology between the internal structure of the text and the social structure of Indonesian society after the 1965 tragedy, particularly in the ways memory, identity, and marginalization are narratively constructed. Through this homological relationship, the novel projects a coherent worldview formed through historical contradiction and collective experience, consistent with Goldmann's understanding of literature as a social phenomenon.

This study contributes to literary and memory studies by demonstrating how genetic structuralism facilitates a systematic analysis that integrates textual form with socio-historical context. By foregrounding the interrelation between trauma, memory, and ethnic discrimination, the analysis moves beyond thematic description to reveal how these elements operate within a unified collective worldview.

Future research may extend this inquiry through interdisciplinary or comparative approaches to other literary works addressing the 1965 tragedy or ethnic discrimination. Such studies may further enrich understanding of how collective consciousness and historical memory are constructed and contested across diverse literary and cultural contexts.

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